SUNDAY SERVICE

A Scholarly Discourse By Rev. Robert H. Carson.

Brooklyn, N. Y.—Dr. Grace Presbyterian Church the pastor, the Rev. Robert H. Carson, preached Sunday evening from the book of Ruth. Among other things he said:

We miss a great deal of the beauty and power of the Bible because of the manner in which we are accustomed to read it. There are very few who take time to read a whole book through at a single sitting. We dip into Scripture as if it were a book of fate, reading a verse here and another there, so it is not surprising that we rise from the exercise having received but little help and spiritual refreshment. There is no royal road to knowledge. There is no way to garner the lessons which Holy Scripture teaches save through that steady and persistent searching of which our Saviour spoke when He said, "Search the Scriptures, for they are they which testify of Me."

It is our hope this evening to point out some of the beautiful lessons contained in one little book of the Bible, in one of the most delightful stories ever presented for consideration by the mind of man. I refer to the book of Ruth. Its very place in the sacred canon makes it a memorable piece of literature. It is, as you know, preceded by the book of Judges, and followed by the book of Samuel. These books are crowded almost exclusively with the national history of Israel—with the wars, defeats, humiliations, murmurings, complainings, reprisings and repentances of the people. They are not, in the main, pleasant reading. Their pages are red with blood, and violence, and rapine, and lawless deeds, the unchangeable consequences of a nation forgetting God and neglecting to do His will.

It is a great pleasure, therefore, to turn from these books that tell of the ups and downs of national life, and fix the attention upon the charming story of Ruth. That little book pictures domestic life; it gives us a glimpse into the quiet, everyday habits and customs of the social women of that time, and we see them in their homes, in the harvest fields, at the festivals, and at religious services.

Biography is, I think, the favorite reading matter. We are delighted with a flood of fictitious biography in the shape of novels which come by thousands from the printing press every year. It is an easy, but not very profitable kind of reading, for in the majority of these there is a great deal of unreality, too great an absence of the lifelike, and too little of what we know to be a common experience.

It is not so with the book of Ruth. There we have life truly depicted; there we meet with men and women as we find them to-day—not angels and not demons, but erring, enduring, faithful and not unfaithful.

It is not my intention to enter upon the story. I trust that you have read it, or that if you do not, that you will take a quiet half hour this very evening, and peruse that little book, which, in its simplicity, is a relief to turn to from our modern stories as the east is from the west.

In coming into touch, then, with this piece of sacred literature, and considering for our edification some of the lessons which it teaches, we see first of all the superiority of character. The two chief figures in the story are Boaz and Ruth, and it is their characters that make them such. Boaz is not only in the whole range of literature a better type of manly, honest religion than is exemplified in the case of Boaz. You remember that when he first came to the harvest field. He went down to his reapers, and his salutation was not apparent or insincerity, was, "The Lord be with you." My friends, when such a greeting as that rings out from man to man between master and man, it testifies to the presence of a religion that leaves its mark upon very act, and upon all the conduct of life. It is the same like Boaz who are the ornament and glory of religion, the men whose lives have influence them all in the manifold concerns of life in the forum, in the market place, abroad as well as at home.

Our Lord tells us who are to be accounted blessed. It is not the mere hearers of His word nor they who can say, "Lord, Lord," and affirm that they have prayed in public places. It is "Blessed are the poor of the Word," and blessed they alone. Such in his day was Boaz—a man of kindly feelings, pure heart, strong conviction, true purpose, and the benediction of the Most High was upon him.

Such, too, was Ruth, with her loving, tender, unselfish heart—one of the fairest characters in the whole range of Hebrew literature.

And the most noteworthy fact in this connection is that these characters were produced amid surroundings and an environment that would have discouraged the weaker person. It was a lawless time; restrains were weakened or entirely removed, and men became a law unto themselves. Such a condition of society is not favorable to the cultivation and development of the nobler virtues, and yet amid such a state of things, we have the stirring example of these two who bravely maintained the testimony and did the right. It is not at all unusual to hear men blame their surroundings for their errors and mistakes; it is, indeed, the common way by which we seek to excuse our failings but the excuse is not valid. Some men, it is true, are more strongly tempted than others; some are in places that require a strong hand, a firm faith, an unshaken confidence in God and in the power of Christ in order that they may be kept from the evil that prevails around them; but no man, if he seeks to true, can ever be wholly overcome. There is no temptation that hath befallen any man but what is common, and always with the temptation there is a way of escape if, trusting in the grace divine and in the strength omnipotent, we seek and wills be set on delivery.

A mid-summer magazine unfavorable these two saints went on from strength to strength, growing in grace and in favor, both with God and man, for because their hearts were right and their spirits true. By what example we should be taught; we should not weakly lay blame on others for the faults of our failures but looking up to God, we should ask Him to search and try us, to see if there be any wicked way in us, and lead us in the way everlasting.

But we learn again, from the story, the place of good works in the religious life.

I do not think we would have heard of Boaz and Ruth in their religious life had consisted of faith alone. It is their deeds, the results, in daily life, of their faith that is especially dwelt upon. In this respect the book of Ruth makes an admirable commentary upon the epistle of James. Indeed, one of the most cheering features of the story of religious life lies in the fact that this divinely appointed connection between faith and works is daily receiving more attention. For be it from me to lightly criticise our Puritan forbears, still it as we read about these heroic men of whom the world was not worthy, does it not sometimes seem as if the necessity of faith was emphasized at the expense of the necessity of works to correspond? The two have been joined together, their union constitutes the perfect religious life, and what God hath joined together let not man put asunder. What I am trying to say has been summed up in a sentence by the late F. W. Robertson, a sentence which the church should never let die, and that sentence is "Faith alone **saves** but not the faith that is alone."

You remember Christ's words, "Do men gather grapes of thorns, or figs of thistles?" The man who rises from his knees with the glow of the divine communion upon his face, the man whose faith hath made him a partaker of the power of God, and who then goes forth to live the life which that faith hath revealed to him, is the man of whom Christ alone will not be ashamed when He cometh in the glory of His Father and of the holy angels to judge the world.

It is noteworthy, too, I think, that the virtue in which Boaz and Ruth excelled was the plain, everyday virtue of kindness. The greatest material blessings are the most common; air, light, water, these are the tests of real of all. So also the greatest virtues are within the power of all to possess. Paul says, "Now abideth faith, hope, charity, these three, but the greatest of these is charity." It is possible for to attain to the possession of that grace—the greatest of all. We all have diverse gifts and powers, differing one from another, no that some stand higher than others, but there is none of us, no matter what our limitations may be, who cannot speak the kind word, do the kind deed and pass the kindly judgment, and that is charity, the greatest of the virtues. What a change would take place in this old and weary world if only our deeds corresponded with our faith and we fulfilled the royal law according to the Scriptures: "Thou shalt love thy neighbor as thyself."

But, again, the book of Ruth teaches us the necessity of decision. We read that Ruth and Orpah came to the parting of the ways, that one turned back to Moab and her people, and that the other chose her way to the land of Israel. Is not that a true simile of life? Sooner or later each one of us comes to the parting of the ways, and we make the decisions whose power is endless. "The kingdom of Heaven," with our Lord, "suffereth violence, and the violent take it by force." That means that one cannot drift into it. It needs a strong exertion of the will, a decision that abides. Memorable are Joshua's words to Israel, when he says to Naomi. "Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God," she takes her decision, and that decision stands of those to whom the high and gracious hearts of all ages and among my readers, friends, it is a great thing, it is a needful thing in life to be capable of a decision. The man is to be envied who can put down his foot, who can, after weighing claims and considerations, and is able to say, "Here I see my path; along this and no other will I go." Indeed this ability to make decision is the foundation of all true and successful life. In religion there is no escape from it. You cannot drift into a state of salvation in a crowd. "Once to every man and nation comes the moment to decide in the strife 'twixt truth and falsehood, for the good or evil side." To each of us there comes the moment of choice what to do. Many a one, I think, is lost from the freedom and joy of Christianity not because these things are undesirable, but because the call of Christ is unheeded, or His claims unconsidered, but not simply for the want of the power of choice, or of strength to go forward upon a perceived duty.

Young friends, to you especially this season comes. You have still with you the power of choice, and to you from out eternity comes the cry, "Choose ye, choose ye, this day whom ye will serve." Accept that you may make the good choice, and receive His grace to abide therein.

Definition.

The common conception of life is false. The vast majority of people are starting wrong from a decision. You are where the tides of humanity roll swift and strong—you see men and women in colossal fortunes at a bound and living in a dazzling splendor; you notice the sleek, fat, well-fed, well-to-do epicureans at the clubhouses; the coarse, unmoral Falstaffs at the social functions, the Cleopatras, the Salomes and society queens whose refined grace and wine flushed cheeks entrance but to destroy and you say: "This is life in its high noon and high midnight of the nineteenth century."—Rev. C. G. Greenwood.

His Perfect Naturalness.

Nothing is more wonderful about our Lord than His perfect naturalness. His absolute balance. His reality, reasonableness, quietness, artlessness, completeness. Nothing excessive, nothing wanting, nothing artificial, nothing unsymmetrical; he understanding, no overdoing. The goodness of Christ was like the sunshine, the breeze, the dawn, like the sweet summer rain braided with the rainbow.—William L. Watkinson.

A Glorious Gift.

What a glorious gift conscious existence is in itself! Heaven must essentially consist in the joyful sense that ever disturbs the quiet enjoyment of God's consciousness of the intimate conviction of the presence of God.—Blanco White.

Company Insures Glory After Death.

Any Austrian believer in a postmortem existence may insure his uncivilized criminal and can pay the subscription to the "Universal Memorial Insurance Society." may secure the erection of a monument or mural tablet to his memory after his death. This novel insurance company, which has just issued its prospectus, provides memorials to the policyholders even also after reaching the age of fifty, in desirable sites in Vienna, the prominence of the memorial graduated according to the amount of the premium. Thus, by paying on the highest scale, one may insure a statue in the Stadt Park or other public garden in central Vienna; the two next classes of insurance provide monuments in less honorable positions; and the fourth class is for mere tablets. A policyholder dying before he is fifty forfeits his premium. On the death of an insurer a committee meets and decides the character and size for the monument, taking into account the class of policy held by the deceased. To provide data for their decisions, the insurers have to send in annual reports specifying anything noticeable they have achieved.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JULY 8.

Subject: The Duty of Forgiveness. Matt. xviii., 21-35—Golden Text, Matt. vi., 15 —Memory Verses, 21, 22—Topic: Forgiving One Another—Commentary.

I. Christ's teaching concerning forgiveness (vs. 21, 22). 21. "Came Peter." Peter always made himself very prominent. His question was suggested by Christ's words concerning offenses against others (Matt. 18:6, 7). "How oft." Peter perceives that a law of tenderer dealing is to prevail in the church than exists in the synagogue. "Until I forgive me?" He knew it was his duty to forgive, but the question was how often. "Till seven times." Peter uses the term seven in a strictly literal sense. The teaching of the rabbis was never to forgive more than three times.

22. "Until seventy times seven." It is doubtful whether the original means four hundred and ninety or seventy-seven seventy times seven, or "seventy times and seven," as in margin of Revised Versions. But in either case it is a symbolical expression for never-ending forgiveness.

II. Our duty illustrated and enforced (vs. 23-27). 23. "Kingdom of Heaven showed." The teachings of Christ with respect to forgiveness are fully illustrated in the parable which follows. As shows, 1. The character of man's relation to God. 2. The real meaning of man's part of a distinct refusal to forgive. "King." The king represents God. "Would make a reckoning." R. V., "Would make a settlement." Such was the custom in Oriental courts. The fundamental principle in God's kingdom is right-dealing. The great King of Heaven and earth will, one day, reckon with all His subjects. "Servants." Those to whom God has committed great trusts and opportunities.

24. "Ten thousand talents." An enormous sum. The amount cannot be reckoned definitely. It has been estimated all the way from nine to twenty millions of dollars. 25. "His lord." Same as "king" above. "Commanded." Was the custom according to the Law of Moses. See Exod. 22:3; Lev. 25:39, 47. 26. "Worshipped him." The lord knoweth them that are his."

The divine purpose and ideal for us is holiness, not happiness. We rejoice as even that "power," the power to help, whereby we shall be pure, and healing witnesses, but poorly endure the discipline and the commandments of the world. Our work on earth, opening the kingdom of heaven for others, is for eternity. So we will rejoice when Jesus counts us in, when he says, "Come ye blest of the world and preach the gospel to every creature," and especially when we always find by who has all power will be with us to the end of the world.

CHRISTIAN ENDEAVOR NOTES

JULY EIGHTH.

Forgiving and Being Forgiven.—Matt. 6:14, 15.

If a man prays the Lord's Prayer with an unforgiving heart, he prays that he may not be forgiven.

"Those that say "I'll forgive, but I will not forget," never forgive at all.

Why does God's forgiveness of us not always bring forgiveness of others? Because the humble and loving may safely be pardoned.

Why cannot God forgive those that do not forgive others? Because they cannot receive a blessing they know nothing about.

Suggestions.

It takes two to make a quarrel but not to make a forgiveness.

Never be on speaking with your own way of forgiving until you would be satisfied if God should adopt it to-morrow.

Those that are themselves most inclined to censure others are the most alone for it by bitterly condemning others for the same thing.

If it is easy to forgive the wrongs done you but hard to forgive the unkindnesses, you are safe in this matter.

Illustrations.

A forgiveness that does not forget is like those medicines that only render us the more sensitive.

A Christlike mind is like the moon, that rises over a cemetery and is as if it had never fallen there.

Some men are mirrors to an insult, and reflect it back instantly on sensitive plates, and record it in a permanent photograph; others are flourishing trees, and shed only perfume to radiance.

Forgiveness that covers only part of the wrong is like two fingers given in a handshake.

Questions.

Is there any one whom I have not forgiven?

Has God been able to forgive all my sins?

Quotations.

May I tell you why it is remember a wrong that has been done us? That we may forgive it.—Charles Dickens.

Only they have learn how to forgive; it is the most refined and generous spirits that are the readiest to forgive. Little souls are unable to forgive.

Let no one despair of God's Mercies to forgive him unless he be sure that his sins be greater than God's mercies.—Origen.

"He doeth well who doeth good To those of his own brotherhood; He doeth better who doth bless The stranger in his wretchedness! Yet best, and most of all doth he Who helps a fallen enemy."

RAKING GRASS AFTER MOWING.

Some persons advise raking after each mowing. I do not, because the clippings drop into the grass and form a mulch, which helps to prevent frost. They also help to fertilize the soil. The lawn that is not mowed often enough will be found full after you have been over it with the mower, because there was growth enough to partially hide the sward upon which it falls. This will wither and turn brown in a day or two and greatly detract from the beauty of the lawn. But if you keep your lawn well mowed—and that means going over it at least three times a week in ordinary seasons—the short clipped off at each mowing will be so slight that there will not be enough of it to show. Let the knife blades be set high enough to leave at least two inches of the foliage.—Outing Magazine.

EPWORTH LEAGUE LESSONS

SUNDAY, JULY 8.

The Claim of the Church Upon My Life.—1 Cor. 3. 10-15.

The church has a valid, indivisible claim from those who profess to be followers of Christ, and has a standing and imperative commission to demand that all confess and hold themselves to Jesus Christ and formally join his army for their own good and the conquest of the world for their Lord. The church brings great privileges and immunities to the Christian; shall we receive, and give nothing back? That is what makes the Dead Sea dead—it is ever receiving and never giving. "Tell seven times." Peter uses the term seven in a strictly literal sense. The teaching of the rabbis was never to forgive more than three times.

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Attractive Farms.

If farms are not too large there will be fewer neglected fields, bad fences and weeds and the land will be better plowed and harrowed and cleaned in after culture, timely harvested and well secured, the profits being large proportionally. It is only where farming is conducted on a moderate scale, generally, that universal neatness, taste and finish throw around the whole scene a sort of rural enchantment which attracts and impresses every beholder and such condition is most easily accomplished for, as the whole is under the farmer's eye, within his means and managed chiefly, if not exclusively, with his own hands.—The Epitomist.

Eradicating Horseradish.

Will some of the readers of the Tribune Farmer inform me how to get rid of horseradish?—L. R., Middleburg, Vt.

Answer:—There is no special method of getting rid of horseradish is distinguished from other and methods of eradicating perennial weeds. It is a very troublesome weed when it becomes established in the field, and one can kill it out only by persistent cultivation. No plant can grow which is not allowed to make green leaves, and if cultivation be persistently practiced to check the growth of the tops, the roots are bound to die. Put your field in a good state of tilth, cultivate it thoroughout the season, and the horseradish will have to go.—John Craig, Cornell University.

A Dry Floor.

There was considerable written a few years ago about cement and gravel floors for poultry houses and raking of the litter to the same every morning. Of late years there has been more in the poultry papers about board and plank floors. Eight years ago we built a poultry house sixty by thirteen feet of lumber, putting on a shingle roof, partitioning into five apartments, with a board floor and boarding up four feet between studding, and then over the wire to within a foot of the roof, fitting tarred fence felt a ball through the building, with screen doors from this hall into each spring door, the doors always being open except to receive the pens. The fowls are fed and watered from the hall, pens contain dust boxes, chaff and straw, perches are movable, and platform for droppings.

Soft Food or Grain First.

It is now generally conceded that soft food or mash, as it is usually called, should not be fed to laying hens until after the morning grain is fed. Why does God's forgiveness of us not always bring forgiveness of others? Because the humble and loving may safely be pardoned.

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Good Roads

Asphalt For Country Roads.

REPORTS from the engineers regarding the maintenance of ways have drawn attention to that highly important phase of the road question, bringing to the front the unprecedented or not rapidly increased cost of repairs. Accordingly reports, New York's $60,000 directly for building roads. At present methods, will keep this enormous annual expense for not only road builders but also those who pay the bills are beginning to realize that the best, when first cost, expensive maintenance and considered.

Simple antiseptic mixture which is used in many of the leading industries connects together these materials in the same proportions as are used in the Kickapoo Indian Sagwa. Its wonderful power to relieve and cure all forms of Kidney, Liver, Stomach and Blood disease is due to the fact that it acts on all these organs at the same time. It drives out all impurities through the natural channels, and thus cures disease. Kickapoo Indian Sagwa is sold by druggists everywhere at $1.00 per bottle. Large family size, containing six times as much, $5.00. Don't accept a substitute. Write the Kickapoo Indian Medicine Co., New Haven, Conn., for free booklet telling all about the Kickapoo Indian Sagwa.

..Indians Ruled by a Woman..

THE KICKAPOOS HAVE FOUND A HOME IN MEXICO.

Tribe Noted For Its Wandering Propensities---Its Remnants Have Prospered in the Mountains of Mexico, Although Dying Off on the Tribal Reservation in Kansas.

THE announcement that Georges A. Outcelt, Assistant United States District Attorney of Oklahoma, writes the Guthrie correspondent of the New York Sun, has been ordered to leave Mexico, where he was investigating the conditions of the Kickapoo Indians, brings into the limelight the most persistent wanderers among all Indian tribes.

During the Civil War the Kickapoos fled to Mexico. Later much money was expended by the United States to return them to their reservations in Kansas and Oklahoma. All but 170 members of the tribe did return.

The 170 escaped into the mountains of Mexico and have remained there ever since, increasing in the meantime to more than two hundred in number. Of the 412 members brought back to the Oklahoma reservation there are now but 300 left.

The Kickapoos fought under Tecumseh against General William Henry Harrison at Tippecanoe, and were granted what is now Oklahoma lands. It is alleged that the price paid for these lands by white people has in no instance approached the real value of the land, and the department officials believe that in some instances, at least, the Kickapoos received nothing for their lands in this territory, but that some white person made a profit in Mexico, practically without value when compared with the rich agricultural lands of Oklahoma.

During the last year an inspector for the Indian Department was thwarted while attempting to secure evidence in Mexico, although he went there after assurances had been given by the Mexican Government to Minister Conger that he would be allowed to proceed with the work. The investigation has been in progress ever since, and it was on this business that Assistant United States Attorney Outcelt was recently instructed to go to Mexico.

The Kickapoos are a pure race, never having intermarried with whites or blacks. This is due to their religion. Within a few years a Kickapoo girl went to live with a white man and he had every reason to believe that she would marry him. She persistently refused, and, pressed for an explanation, she said:

"You are fair to look upon and attractive to me, but your God is not my God and our offspring would be neither Indian nor palefface, and therefore a spiritual orphan, to be denied in the unending life the protection of the Great Spirit."

Love him as she might, yet she loved her race more and refused his offer. She is a boast of the Kickapoos that none of his tribe has ever become a prostitute.

The Kickapoos in Mexico are ruled at the present time by a woman chief, Mme. Quenesi, who is also a boast. She is forty-five years old and her life has been eventful. She has had much to do in settling disputes that have arisen in Oklahoma to come to Mexico, as her influence to them has ever been to leave the United States for all time.

Whenever they have lived any length of time in the water the Kickapoos have become famous as swimmers. This would not be peculiar if the tribe had lived on the coast or on an island; they, however, are an inland people. The most expert of Kickapoo swimmers have been known to remain under water for two minutes.

Never have the members of the Kickapoos with their new locality has spread among the fullbloods of other tribes in the Indian Territory, and a plan is now on foot whereby all fullbloods may be induced to join the Mexican colonies there. The Indians are willing to dispose of their lands in order to make the transfer to Mexico whenever a purchaser can be found.

COMMERCIAL

New York—R. G. Dun & Co.'s "Weekly Review of Trade" says:

Relief from drought in many important farming sections restored prospects of bountiful harvests, and the business of the nation has maintained a volume that is exceptionally heavy for the season. Some evidences of conservatism regarding production beyond assured demands are noted, but in many of the leading industries contracts for future delivery are being placed for the entire output during the balance of the year, while steel mills are booked well into 1907. One of the best features of the week was the settlement of coal mining troubles in Ohio, concessions being made by both contestants that resulted in resumption of work by 35,000 miners.

Winter wheat harvesting has begun, the usual complaint regarding the scarcity of labor being frequently heard. Railway earnings thus far available for June show a gain of 10.55 per cent over last year's figures.

"Bradstreet's" says:

Business failures in the United States for the week number 173, against 172 last week, 170 in the like week of 1905. They were 189 in 1904 and 177 in 1903.

Wheat, including flour, exports from the United States and Canada for the week are 1,760,600 bushels, against 3,320,242 last week, 972,832 this week last year, 1,271,437 in 1904 and 3,518,152 in 1903.

Corn exports for the week are 552,967 bushels, against 320,486 last week, 1,119,031 a year ago, 387,062 in 1904 and 1,285,251 in 1903.

WHOLESALE MARKETS

Baltimore.—FLOUR—Quiet and unchanged; receipts, 6,701 barrels; exports, 341 barrels.

WHEAT—Quiet; spot, contract, 80@80¼; July, 83¾ asked; August, 81½ asked; Southern No. 2 red, 79@79¾; receipts, 123 bushels; Southern by sample, 76@83; Southern on grade, 80@83.

CORN—Firmer; spot, 57¼@57¾; July, 57⅝@57¾; July, 58½@58⅝; August, 58½@58⅝; September, 58½@58¾; steamer mixed, 54@54¼; receipts, 20,882 bushels; Southern white corn, 56@58; Southern yellow corn, 57@57½.

OATS—Firmer; No. 2 white, 47@47¼; No. 3 white, 46@46½; No. 2 mixed, 45@45½; receipts, 12,520 bushels.

RYE—Dull and easier; No. 2 West'n, 90½@91½; export, 69@70 domestic.

BUTTER—Steady; unchanged; fancy imitation, 17@18; fancy creamery, 22@22½; fancy ladle, 15@16; store-packed, 13½@15.

EGGS—Firm; 18.

CHEESE—Firm and unchanged; large, 11¼; medium, 11¼; small, 11½; fancy, 12½. Sugar—Steady and unchanged; coarse granulated, 4.90; fine, 4.90.

New York.—WHEAT—Receipts, 16,900 bushels; exports, 94,168 bushels sales, 2,200,000 bushels futures. Spot steady; No. 2 red, 99 nominal f. o. b. afloat; No. 2 red, 99 nominal f. o. b. afloat; No. 1 Northern Duluth, 92½ f. o. b. afloat; No. 1 Northern Manitoba, 90½ f. o. b. afloat.

CORN—Receipts, 89,125 bushels; exports, 21,098 bushels. Spot steady; No. 2, 60¾ nominal elevator and 60¾ nominal f. o. b. afloat; No. 4 yellow, 60 nominal; No. 2 white, 62 nominal. Options were dull and easy, with trade confined to commission houses. Closing prices: July, 59½; September closed 59¾; December closed 58¾.

OATS—Receipts, 79,000. Spot strong; mixed oats, 28 to 32 pounds, 40@40½; white, 30 to 32 pounds, 46@46½; No. 2 white, 62 nominal. Options were dull and irregular, receipts without transactions. Closing: nominal; July closed 39¾; September closed 39¾; December closed 39¾.

HAY—Steady; shipping, 75@80; good to choice, 90@95.

HOPS—Quiet; spot, contract, 80@89¼; July, 83¾ asked; August, 81½ asked; Southern No. 2 red, 79@79¾; receipts, 123 bushels; Southern by sample, 76@83; Southern on grade, 80@83.

CORN—Firmer; spot, 57¼@57¾; July, 57⅝@57¾; July, 58½@58⅝; August, 58½@58⅝; September, 58½@58¾; steamer mixed, 54@54¼; receipts, 20,882 bushels; Southern white corn, 56@58; Southern yellow corn, 57@57½.

OATS—Firmer; No. 2 white, 47@47¼; No. 3 white, 46@46½; No. 2 mixed, 45@45½; receipts, 12,520 bushels.

RYE—Dull and easier; No. 2 West'n, 90½@91½; export, 69@70 domestic.

BUTTER—Steady; unchanged; fancy imitation, 17@18; fancy creamery, 22@22½; fancy ladle, 15@16; store-packed, 13½@15.

EGGS—Firm; 18.

CHEESE—Firm and unchanged; large, 11¼; medium, 11¼; small, 11½; fancy, 12½. Sugar—Steady and unchanged; coarse granulated, 4.90; fine, 4.90.

New York.—WHEAT—Receipts, 16,900 bushels; exports, 94,168 bushels sales, 2,200,000 bushels futures. Spot steady; No. 2 red, 99 nominal f. o. b. afloat; No. 2 red, 99 nominal f. o. b. afloat; No. 1 Northern Duluth, 92½ f. o. b. afloat; No. 1 Northern Manitoba, 90½ f. o. b. afloat.

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HAY—Steady; shipping, 75@80; good to choice, 90@95.

HOPS—Quiet; state common to prime, 1906, 3@6; 1905 crop, 6@6½; 1904 crop, 6@6½; olds, 2@3; Pacific coast, 1906, 3@6; 1905, 6@6½; 1904